

The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

February 13th, 1881. Genesis. X.

30-34: XLV. 1-8

The lesson treats of that which Joseph was made known to his brethren. The remarkable incidents with the previous visits of the brethren to Egypt, are omitted, for their novelty. But perhaps those incidents some readers find most difficult to understand. It may be well to glance at two points. For instance, why did he keep his brethren ignorant of the fact that he was their brother? Why did he appear to be suspicious of them? Why did he accuse them of being spies? Why did he try to make it appear that they had abused his kindness and practised deception and taken that which did not belong to them? Why did he retain one of their number as hostage? One thing we may learn in this connection. Joseph displayed a remarkable self-control and wisdom.

being a spy, he reports to his master, and herds together all the spies, and brings them home to a man of his own kind, who, by his misconduct, has become a correspondent of his master, and wishes to secure the safety of his master, especially in the case of the spies, before he reveals the secret to them. Another point it may be noted, notice, xliii, 32. "The Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians." Here we find something like Hindoo caste. The Egyptians, especially those who were connected with the court of Joseph, had abundant evidence that the God of Joseph was the true God, and did not repudiate these Hebrews; yet they did not observe the observance of the feast given by the Master, and they were blinded. They set on for the feast with him, by themselves, and they were blinded are men in the region of mere ceremonial cleanliness and fidelity that believe in the great things of God's law, but the religious men are in many cases between themselves and the Master, how supine in the service of God, barriers are done away as they are. These Egyptian officers of Joseph probably have imperilled their lives, some command of their Master; but

Do not scruple to insist upon a separate

himself and
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 and the
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 intimate com-
 it simply because
 to let the Egyptians
 his lineage? "Now
 nor angry with
 hither: for God
 to preserve life."
 Here we have a sample of that charity
 which covers a multitude of sins. Charity
 and truth have no divided interests. Truth
 demanded that they should see their guilt in
 its real odiousness, and this they were led to
 do only the more keenly, because of the con-
 trast presented by the magnanimity of
 Joseph, and because of the blessing of God
 bestowed so marvellously on him whom they
 had tried to destroy. But this feeling of
 self-condemnation might have got such pos-
 session of their hearts that the presence of
 their brother would have been insupportable
 to them. Joseph seeks therefore to call their
 attention to the plan of God which they,
 unwittingly, had the means of further-
 ing. Unspeakable good had ensued; this
 consideration might well keep them from
 despair and utter loss of heart. Now they,
 by which God had
 which they saw
 take special note of
 beautifully brought
 is his power
 himself, and to make
 him, displayed:
 winners exhibited
 to his

anticipation of the very truths that gathered around the risen Saviour eighteen centuries later. Compare this revelation of the character of God with the ideas of God that obtained among the Greeks and Romans throughout those eighteen centuries.

WEEKLY REVIEW.

Under the auspices of the Conference, have for two or three weeks past been held last Monday and Tuesday evening. Well attended and were most encouraging. There were many interesting meetings on an earnest and some very quickening character. The Rev. Mr. Deimler, who returned from Germany, gave an account of the religious interest in that country. He expressed the opinion that Christianity had as strong a hold on the people now as it had ever had. It had had its day; but all that day no opponent of the truth appeared who did not meet with a Christian apologist, combating his positions and showing their untenableness. Materialism, in various phases, was now taking the place of rationalism, but the Spirit of the Lord was raising up those who were fitted to contend with it. A number of interesting illustrations of the growing attention paid to the claims of the Gospel in Germany were given. The Rev. Mr. Jacobs spoke of his intercourse with educated young men in Calcutta, and showed how he was led to the conclusion that God was awakening in the hearts of some who had escaped the thralldom of Hinduism, and claimed to be Theists, genuine desires for communion with the Father of spirits, and giving them to some extent victory over the evil of their nature. Mr. J. believed that undue attention had been given by preachers to the logic of Christianity, rather than to the dynamics, the power supplied by the Spirit of God. The Gospel is the power of God unto salvation. The Rev. Jani Ali spoke briefly on the vocation of the missionary. In another column will be found an outline of the Rev. Mr. Park's sermon at the Grant Road Theatre on Monday evening, and a brief notice of the Meeting on Tuesday evening. We should have been glad to see a fuller report. Major Oldham spoke on the relation of Christianity to laymen in India to Missions, and bore a very decided testimony to the earnestness and faithfulness of those who are engaged in them.

—We omitted to notice last week the departure of the Rev. Dr. Newton of Lahore. Dr. N. is connected with the Am. Presbyterian Board and has been 47 years in India. He goes home with Mrs. Newton, on account of her poor health, and hopes to return *shortly* to India and resume his work here. Major Oldham referred to him in his remarks Tuesday evening as a happy illustration

came not by water only, but by water and blood. In denying the essential humanity of Christ these errorists were denying the atonement, and, of course, man's need of it. Sin belongs to matter and not to spirit, and we are not to be held accountable for the deeds done in the body ; the spirit remains blameless, not needing propitiatory blood. Try the spirits, because many false prophets are gone out into the world. Much in John's epistles is written with reference to the teachings of these false prophets or preach-

limited catalogue of virtues. Diplomacy, candour has no place. It is that Russia signed a secret treaty with Afghanistan in August, 1878, in which more was involved than the mere re-estab-
lishment of amity between those two countries. The treaty was really a combina-
tion of Russia and England. Russophobia has for-
feited its right to be justified. Shere Ali was made to believe that the power of Russia would back-
stop him. When he came into collision with India, he is 'some reason to believe that it
was intended to foment an insurrectionary spirit among the Mahomedans of India.
Russian diplomacy may try to make it appear that such underhand proceedings were legiti-
mate. But there can be no question that a very bitter and indignant feeling will be
aroused in England by the revelations now made. We anticipate the intention to
annul the treaty of 1878; many of the

Dr. Skinner, of New York, a member of the Union League, a subject of the League, without a doubt, a mistake, hold your tongue as he is speaking, Upham, Finney, errorists from seducing the church, known, denied the Divinity of Christ, and claimed to be God, while they led affirmed also, that all the body—that the Deity, and cannot sin. Hence, they deny atonement, saying, we are 'without sin,' 'have no sin,' and 'have not sinned.' We, therefore, have no need of atonement, blood-cleansing, or forgiveness. Hence John says, 'If we say,' as these men do, 'that we have fellowship with God, and walk in darkness,' that is, lead scandalous lives, 'we lie, and do not the truth.' Hence he adds, referring to the great error of these seducers of

—ANOTHER poll-tax in Turkey. It will be a wonder if this, do not the extra straw that breaks the camel's back.

—BISHOP M. Church of
America to-day,
having con- the M. E.
Missions in; the two
Anglican Rev. Messrs Wood
the same steamer; as
and Mrs. Waugh, of
Dr. Waugh came to

It is important, in the very inception of the work, to bear in mind the M. E. Church in N. India, which has witnessed an expansion and growth of the work that may well inspire gratitude to the great Head of the Church. Messrs. Wood and Macdonald have conducted meetings at the M. E. Church on four days of this week, with much blessing from on high. God will bear testimony to the word of his grace.

—WHenever any thing of a novel character is to be undertaken in this country, the Natives have the idea that there must be human sacrifices in order to secure success, and a panic occurs among those who are in the neighbourhood, under the impression that Government intend kidnapping a certain number for the purpose of performing the needed sacrifice. The last instance of this kind is reported from Wynaad. Some companies have been formed for quartz-crushing in the hope of finding gold, and the coolies of the neighbourhood are beginning to make themselves scarce, lest they should be seized and offered up.

and many have been greatly helped. These brethren will be held in affectionate remembrance by many in India, and much prayer will continue to be offered that they may be abundantly used of the Lord in England and America.

LETTER FROM CURREEMNUGGUR.

"ALL IS WELL." We well remember the emphatic tone with which our cabin mate, now a missionary in Indore once declared his statement, so faithfully cried out from his sick head every hour of the day. We were tossed in the Mediterranean and anticipate no one acquainted with the sea will deny the legitimacy of our feelings from our quarter at this time.

The month has passed away all safe and happy. The schemes of our enemies of the Lord to get away have utterly failed and two of our brethren had been led away some months returned.

A few days after the first one returned, he was caught by the men who formerly had him and forcibly carried away again. But at day break on the second day after he came back as happy as any escaped bird. He had arisen early, jumped the wall and made good his escape from the quarters of his captor in the village.

As may be seen from the preceding year's account, we have been pursuing our work here. Officials here. We have to avoid any new work. But when the matter was determined that we should remain in parts, while the work was unwritten though it is not possible to avoid all unpleasantness.

We presume we should have ere this felt disposed to move over the lines into British territory, but for the conviction that the difficulty was a pioneer one, and did we give up the field the difficulty would be but the greater for a new one in settling in these parts. We have been here for 40 years in a place where we felt that for Christ's sake we should remain for a year or two. We imagine we would have done the work we have had to do domiciled in stately dwellings. It is, our habitations for our children up to date in this district cost us about Rs. 240, and time over 20 miles. Most gracious to provide for us temporarily. Some brother in Kurrachee, a student sent us Rs. 55, the other day. Just as we received notice of something from the extremes of India. One gift from Madras and the other from Wellington. Praised be the Lord.

One of the persons who seems most deeply interested in our work is a Christian lady in America whose ability to give is very limited. We value the sympathy for its faith, which is of more value than much gold. We are filled with gratitude to God for his abundant blessings on our children. Most of them give evidence of a good work of grace being begun in their hearts. Every day at noon we have prayer meetings with and explain some Bible lesson to them. The last months of 1886 we spent on the Pontatanch,

unsatisfied desire, and sorrowful pleading, followed by the reaction of miserable apathy."

This was written before the great spiritual emancipation already referred to by us. We understand well the state of mind expressed in the above extract. The suppliant is looking for some expression of God's love in his own spiritual susceptibility, instead of honouring the truths exhibited in the ordinance, the love of God manifest in a crucified Saviour.

We glean the following passages from the book.

"God's love being unchangeable, He is just as loving when we do not see or feel his love."

"How infinitely blessed it is to be entirely Christ's! To think that you and I are never to have another care or another fear, but that we are to undertake simply every thing for Him. It is indeed to have the privilege of being used by Him. It does seem such a privilege that we should use us."

of the way in which she has achieved victory over the difficulties of the recognition of the truth, is afforded by her manuscript of a work which she was preparing for the press, had been destroyed by fire, necessitating the labour of re-preparing the work. She says:

"I suddenly shut off from the world, and successful writing, and stopped all my own plans for this spring, and bid myself to wait a few months longer, in the shade at what is to me a special exercise of quiet patience. I have thanked him for it more than I have prayed about it."

Writing in 1876 she says:

"I have been for some time nearly every day giving half an hour to careful reading of Shakespeare; I felt as if I rather wanted some intellectual bracing. I like intellects to rub against. But there is so much that is entirely of the earth earthy, amid all the marvellous genius and even the sparkles of the highest truth which flash here and there; so much that jars upon one's spirit, so much that is downward instead of upward; that it has crossed me whether I am not seeking an arm of flesh in seeking intellectual benefit thus.

To the pure all things are pure, and the spiritual judgeth all things. Yet we have the conviction that the right study of God's word is as beneficial to the intellect, as invigorative to the mental powers, as any other study. Writing to a friend who had gone to India to engage in Zenana work she says:

"I feel how very precious your time will be in acquiring the language, and if you spent an hour in writing to me, I should feel like David did about the water of the well at Bethlehem."

We may well lose sight of the slight grammatical slip (in the use of the word like,) and the beauty of the sentiment, which displays a consideration that others might imitate.

"I think sometimes Christian workers do not take the great comfort that the good Lord has provided for them; there is a sort of shrinking from presuming to appropriate the conditional character connected with a promise, even when it is distinctly applicable; and I regard this as a device of the enemy to contrive to withhold from them the glorious comfort which belongs to them. He puts it as a sort of humility; and I think it must grieve our dear Master to have his kindness thus withheld."

She was only 22, in the flush of youth and health, the thought that she was soon to be

NOTICES.

"Havergal." 2nd notice.

Her remarkable fondness for music, and very unusual aptitude for it, she took in hand. She excelled not merely as a performer, but as a composer, and not merely as a composer of melodies, but as a harmonist. Her power in this direction excited the astonishment of Hiller. She knew many languages and was apparently at home in them. She was well versed in literature, a statement which in our day means a great deal; but the point which is specially worthy of attention is the following: "She knew the whole of the Gospels, Epistles, Revelation, the Psalms, and Isaiah; and the nine Prophets she learnt in later years." Let the reader dwell upon this and see how much is implied in it. She did not merely know the Scriptures by heart, but she had a deep acquaintance with the spirit than with the letter of them.

She had a very strong attachment to England. She must have brought a good many of other devotees of other deities, wanting in catholicity, as we can observe; but she lived all her life the life of a Christian, and her formulae and prayers were all English.

the apostle Paul, in describing the Man of Sin, the apostasy. There came a time when the church of Christ fell before the temptation which was presented to the Master himself. Jesus would not snatch at the kingdoms of this world and the glory thereof, by even the slightest deviation from the narrow path of crucifixion to the world; but what the Master rejected was heartily embraced by his professed followers, who persuaded themselves that they were simply adapting themselves to the circumstances of the case, in wedding the priestly power with imperialism.

"Babylon is fallen, is fallen," the complete overthrow of this indicated; for the verses that the system is virtually. Two great blows have how each of which was thought to prove fatal. In 1848, when from Rome, and the people of the hilled city declared their purpose more the Pope for a ruler, though the time had come for the of the temporal dominion. The printed in the vernacular in Rome. But this bright prospect was soon clouded. Louis Napoleon sent his forces in 1849 and with his cannon opened up a way for the Pope to return, and Pius ix. consented to enter Rome on the 12th of April 1850. Then in due time, came the proclamation of the Immaculate Conception of the Virgin Mary, cutting off the Pope from the world.

to the forces of make it the religious liberty charter, and al domin that he is now a providence has accomplished of the great work assigned to the. As for the spiritual dominion, that is to be overcome by the power of the truth and of the Spirit, embodied in the spiritual Israel; or as Paul expresses it, "Whom the Lord shall consume with the spirit of his wrath and the brightness of his coming." When they come to be glorified in all them the

HOW SHALL WE NESS TO

I do not know that there has been so much real interest in personal holiness among the media, as there is at present. The Holy Spirit in the world has unquestionably been in the world, the labors and writings of the honored brethren, Messrs. Inskip and Wood, have done not a little to enquire, awaken interest, and give edge to the heart yearnings of man.

With the Methodist Church the doctrine of a salvation from sin through the blood of Jesus, is a precious and inalienable deposit. It is part of her theological treasure-store; a legacy committed to her by the fathers and founders of her system. More than this, she formally lays upon her ministers, in the solemn vow taken on admission, the charge to hold, and inviolably maintain the truth.

With such obligations, it might be expected that the doctrine and experience of personal holiness would, as far as the Methodist Church is concerned, be heartily avowed,

and earnestly enforced. But alas! we know that other things have intervened. The subject of prayer is of course a very important one. It results from a sense of the ability of the Father to answer our prayer is addressed to meet our needs. There is also a more or less clearly defined idea of prayer. It is found exemplified in every petition we make to men, as well as in the simple cry of the needy soul to God. But it seems to me that there is something more than this in the scriptural treatment of Christian prayer. The teaching of scripture about prayer goes further than merely the asking for certain blessings and receiving them in answer to our request. It will appear more clearly as the subject is studied that Christian Prayer expresses the communion of man with God in Christ. The Lord Jesus is the Mediator between God and man; the one representative man through whom the cry of the Christian or of the Church goes up to God, and the one Divine channel through whom all the blessings of God come down, all the communications of God are made, to man. We communicate with God through the indwelling Spirit whom Jesus has sent; and by that same Spirit, who takes of the things of Christ and show them to us, God communicates with us. It is of the essence of the mediatorial office that all the approaches of man to God, or of God to man, are made through the Mediator; all the functions discharged by God to man, or by man to God, are discharged in Him. And this is the nature of the office of the God-Man Christ Jesus, as long as His Mediatorial kingdom lasts (1. Cor. xv. 24). It is in Him that communion between God and man exists; and with the wide scope of that communion scripture largely connects the operation of Christian Prayer. The primary idea of prayer as the cry of need is not lost sight of; but there is more than this. Prayer is communion with God: not man speaking only and God hearing; but both speaking, and both hearing: God coming down to man, man raised up to God, so that they meet as it were in solemn and gracious conference on the new platform of the love revealed in Christ, the atonement accomplished in Him. I may here remark incidentally that I consider it of great value to join the reading of the word of God with prayer, whenever that is possible. But, to return, the true principle of Christian prayer seems to be that man should commune face to face and heart to heart with the great and Holy God, and the true result of

this? Is it not found in the impractical manner in which the subject is too often presented? There is a fair counsel of this truth in every gospel sermon; there is a good deal said about the doctrine at every special service; but is this sufficient? I have been present at Revival meetings when this theme was uppermost, and it was said we were then to enquire and confer upon the subject, and so we did; we enquired and conferred and discussed and dismissed. Now I submit that while this might be a very fair line upon which to run a General Convention or Conference on Holiness, it is for Methodists a retrograde step from their own standards of holiness. These standards have definitely set the standard.

to lead the people to that experience whose necessity and attainability have been settled beyond question. In a presentation of the truth and conversion yield blessing of God we meet to enquire or truths; we accept the sinner as a de-scent through faith

Mr. Wesley said: "our word does not profit, either in justification or sanctification, unless we bring the people to receive it while we speak."

In order to such a presentation of the truth, at least three conditions are presupposed:

1. A scriptural survey of the extent of salvation attainable through the blood of Christ, viz. deliverance not merely from the dominion of sin but from its inbeing.

2. A living, gushing experience of the salvation in the soul.

3. A burning conviction of the necessity of the grace to every true hearted follower of Christ; a conviction that holiness is not an accomplishment of the Christian life, but an absolute necessity for living and for dying.

believing, as we do, that a holy Church, the indwelling Holy Ghost, is the only source of Power for the land, shall we not lead the people of God to that fulness of salvation which has purchased and the to bestow upon all who D. O.

WITHOUT CEASING."

The idea of prayer is of course a very important one. It results from a sense of the ability of the Father to answer our prayer is addressed to meet our needs. There is also a more or less clearly defined idea of prayer. It is found exemplified in every petition we make to men, as well as in the simple cry of the needy soul to God. But it seems to me that there is something more than this in the scriptural treatment of Christian prayer. The teaching of scripture about prayer goes further than merely the asking for certain blessings and receiving them in answer to our request. It will appear more clearly as the subject is studied that Christian Prayer expresses the communion of man with God in Christ. The Lord Jesus is the Mediator between God and man; the one representative man through whom the cry of the Christian or of the Church goes up to God, and the one Divine channel through whom all the blessings of God come down, all the communications of God are made, to man. We communicate with God through the indwelling Spirit whom Jesus has sent; and by that same Spirit, who takes of the things of Christ and show them to us, God communicates with us. It is of the essence of the mediatorial office that all the approaches of man to God, or of God to man, are made through the Mediator; all the functions discharged by God to man, or by man to God, are discharged in Him. And this is the nature of the office of the God-Man Christ Jesus, as long as His Mediatorial kingdom lasts (1. Cor. xv. 24). It is in Him that communion between God and man exists; and with the wide scope of that communion scripture largely connects the operation of Christian Prayer. The primary idea of prayer as the cry of need is not lost sight of; but there is more than this. Prayer is communion with God: not man speaking only and God hearing; but both speaking, and both hearing: God coming down to man, man raised up to God, so that they meet as it were in solemn and gracious conference on the new platform of the love revealed in Christ, the atonement accomplished in Him. I may here remark incidentally that I consider it of great value to join the reading of the word of God with prayer, whenever that is possible. But, to return, the true principle of Christian prayer seems to be that man should commune face to face and heart to heart with the great and Holy God, and the true result of

Continued.)

—*Lurknot Witness*: The London correspondent of the *L'ionneur* is moved to write in his last letter, "Never was horseracing in such bad repute as it is at present. Race-meetings are degenerating more and more into mere gate-money speculations, and the number of horses put on the turf for simply betting purposes is astounding. Unless the Jockey Club take the Augean Stable in hand vigorously, which, however, is beyond the limits of hope, horse-racing will go the way of pugilism and cock-fighting before many moons are over." Which is a consummation, we should say, devoutly to be wished on every account. The number of young men ruined by this and similar traps of Satan is enormous. Every kind of bad character gravitates to a race-meeting as naturally as ducks to the pond. And the simple flies walk into the parlor of the experienced spiders to be found there.

with amazing alacrity and fearful results. No one, however high his own name, who gives countenance to this wretched business in any way, can be counted free from guilt for his brother's blood.

—Same: We are pleased to hear that a week ago last Sunday, a Hindoo widow was baptized in the Allahabad Methodist Church. She was one of the fruits of the street preaching of the late Mr. Isaacson, whose devoted toil will doubtless show itself in yet other results. She earns her living by spinning cotton, and will be able, it is thought, before long to bring some of her relatives to Christ.

—A Mahratta school-master named Gunpati Deshmookh, teacher in the Government school of Patoordagaum, in Jalgaum, the Berars, has been sentenced to death for the murder of one of his pupils. A native writer states that the boy was about nine years old, of the Marwarri caste, and was murdered for the sake of the jewels he had on his person. The murderer is said to have attempted to commit the same crime on another teacher in the school.

—The Tramway Company's annual paper states, to the effect that the Pydhownee, by Nal B. We hope this is true.

—*Bombay Gazette*: Calcutta. The Prosecutor yesterday applied against George Augustus Thompson, of the banking firm of Nicholls, of the banking firm of Nicholls, on behalf of Surgeon Major Watson, on a charge of criminal in respect to thirty-seven 500-ment securities, deposited with keeping. It transpired that clandestinely quitted the country, is no direct evidence against him, a warrant granted for the arrest of Thompson only. bank was receiving money yesterday, but at the same time declining payments.

—*Indian Spectator*: Concurrent with the marriage season, seems to have come the "Shej" holidays of a certain portion of the Hindu community. We do not care to enter into the loathsome details of this "Shej" ceremony. Those who remember Mr. Justice West's admirable judgment *in re the Naikeen* case need require no further explanation to recognize and oppose the detestable practice of marrying a girl with a dagger, dooming the wretched creature, after the ceremony, to a life of shame. It matters little if the perpetrators of the deed claim exemption from the operation of British law against committing females to immoral purposes, on the ground that they do so with the consent of the chief actor. The victim is always a minor. The practice of "Shej" is as indefensible as the practice of Suttee, perhaps more so; and it behoves the authorities to see to it that the respectable public is no more scandalized by such open exhibitions of immorality as the "Shej" ceremony. A few wealthy Hindus or Parsis may attend these orgies; but their presence neither sanctions nor sanctifies the perpetration.

—*Overland Mail*, Jan. 21: A terrific gale, accompanied by one of the heaviest snow-falls ever known, raged over London and a great part of England on Jan. 18. Immense damage has been done to shipping and other property, and many lives have been lost.

—A meeting was convened by the Anglo-Oriental Society for the Suppression of the Opium Trade, on Jan. 18, in the Vestry Hall, Hampstead, Mr. Donald Motheson presiding. Amongst those present were Mr. W. S. Caine, M.P., the Rev. J. Llewelyn Davies, the Rev. W. Brook, the Rev. H. Sharp, Mr. E. Bond, M.A., the Rev. F. S. Turner, B.A., secretary of the above society, &c.

The Chairman related his experiences of the effects of the opium trade in China, and after having been engaged in the trade for some years, he said he had come to the conclusion that it was utterly immoral, and that it was forced upon the people of China against their wish. Mr. Caine moved the following resolution;

—"That this meeting is of opinion that the opium trade being the source of an incalculable amount of evil to the Chinese people, also to our own subjects in British Burmah, being a danger to the continuance of peace between Great Britain and China, and an obstacle to the progress of Christianity among the millions of that vast empire, ought not to be maintained for the sake of revenue by the Government of this Christian country." Having quoted Mr. Gladstone's words on the injustice of the Chinese wars, he said he believed with good and righteous government in India it would be quite possible to obtain a sufficient revenue without resorting to the opium trade.

Rev. Llewelyn Davies, in the fact of the treaty having been beyond doubt. Ameer Shere resolutions were policy of entering Afghanistan in the next spring Russia to send troops. The declaration November 1878; by the Indian scheme.

India; Allahabad: The continuation of the railway is evidently the ninety miles of rails and plant. The last year have been trans- sore for use on the State Railway.

last week, 467.

—Mr. Lepel Griffin, who arrived in Bombay by the last mail, took over charge of the duties of Agent to the Governor-General, Central India, from Sir Henry Daly yesterday, and leaves for Indore to-day.

—The Bombay Military Relief Fund Committee have resolved: "That an immediate payment of Rs. 100 be made to native widows and orphans of British European soldiers."

of leading British Government should not utter faithless is not in the by General should open while he secretly

—The P. and O. Bombay on Thursday received at the General Post Office, p. m. Newspapers, books, and 1-30 p. m. Registered letters.

—From a notice of the C. M. S. in The population of Free 450 souls. Of these the liberated slaves rescued some five years ago (and a few since) by the British cruisers, and handed to the Mission by Dr. Kirk. There are also here some of the "Bombay Africans," i.e. ex-slaves landed by the cruisers in former years, before the East Coast Missions existed, at Bombay, and who have since immigrated to Mombasa. At Kisulutini or Rabai, fifteen miles inland, the old station of Krapf and Rebmann, there were, a year ago, some 300 souls connected with the Mission. These included (1) the majority (about seventy) of the Bombay Africans, (2) others of the lately liberated slaves, and some fifty of the Wanika natives of the coast who have settled down as adherents of the Mission. Many runaway slaves from Mombasa itself (perhaps 100) have settled at this station.

Of the Frere Town population, four are children at school, and four are children from the slave-ships.

FRIDAY,

—*Times of India*: The publication of the reports of the Commission found at Kabul excitement both in the Government and the public.

by Reuter, was found at Kabul. What occurred was this. General Roberts was told where the papers were kept, and ordered them to be seized. The treaty was said to be in a despatch-box. This box was found; but upon being opened there was not a paper in it. Yakub Khan said he had torn the treaty up; but more probably it had been stolen. Two munshis were produced, who said they had made several copies of the treaty. They were placed in separate rooms, and ordered to write from memory as much as possible; careful watch was kept upon them to prevent collusion. Their written statements were exactly alike that the text of the treaty had been reproduced. The correspondence of the fact of the treaty having been beyond doubt. Ameer Shere was in play, so as to prevent entering Afghanistan in the next spring Russia to send troops. The declaration November 1878; by the Indian scheme.

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—The P. and O. Bombay on Thursday received at the General Post Office, p. m. Newspapers, books, and 1-30 p. m. Registered letters.

—From a notice of the C. M. S. in The population of Free 450 souls. Of these the liberated slaves rescued some five years ago (and a few since) by the British cruisers, and handed to the Mission by Dr. Kirk. There are also here some of the "Bombay Africans," i.e. ex-slaves landed by the cruisers in former years, before the East Coast Missions existed, at Bombay, and who have since immigrated to Mombasa. At Kisulutini or Rabai, fifteen miles inland, the old station of Krapf and Rebmann, there were, a year ago, some 300 souls connected with the Mission. These included (1) the majority (about seventy) of the Bombay Africans, (2) others of the lately liberated slaves, and some fifty of the Wanika natives of the coast who have settled down as adherents of the Mission. Many runaway slaves from Mombasa itself (perhaps 100) have settled at this station.

Of the Frere Town population, four are children at school, and four are children from the slave-ships.

FRIDAY,

—*Times of India*: The publication of the reports of the Commission found at Kabul excitement both in the Government and the public.

by Reuter, was found at Kabul. What occurred was this. General Roberts was told where the papers were kept, and ordered them to be seized. The treaty was said to be in a despatch-box. This box was found; but upon being opened there was not a paper in it. Yakub Khan said he had torn the treaty up; but more probably it had been stolen. Two munshis were produced, who said they had made several copies of the treaty. They were placed in separate rooms, and ordered to write from memory as much as possible; careful watch was kept upon them to prevent collusion. Their written statements were exactly alike that the text of the treaty had been reproduced. The correspondence of the fact of the treaty having been beyond doubt. Ameer Shere was in play, so as to prevent entering Afghanistan in the next spring Russia to send troops. The declaration November 1878; by the Indian scheme.

India; Allahabad: The continuation of the railway is evidently the ninety miles of rails and plant. The last year have been trans- sore for use on the State Railway.

last week, 467.

—Mr. Lepel Griffin, who arrived in Bombay by the last mail, took over charge of the duties of Agent to the Governor-General, Central India, from Sir Henry Daly yesterday, and leaves for Indore to-day.

—The Bombay Military Relief Fund Committee have resolved: "That an immediate payment of Rs. 100 be made to native widows and orphans of British European soldiers."

nouncing the disestablishment of the Anglican Church in the Colony, speaks cheerily and in faith of the future. We trust that the Ceylon Churchmen, in the five years of grace allowed before the act or ordinance takes effect, will rise to the occasion, and show by liberal deeds and Christian sacrifice the way that others ought to follow. No doubt new gifts and subscriptions will flow in from all quarters. If Churchmen in India were to begin studying the art of liberality now, they might provide for a day of pecuniary famine (which God grant is far distant) by raising an endowment fund for their Church and her ministers. We of Travancore and Cochin shall regard with eager eyes the efforts of our brethren in Colombo, and we wish them God speed!

Selection

THE TRUE SOLDIER

BY BALLINGTON BOOTH

In times of continued war, every country has been pressed by great wars. The Government has issued a proclamation, and men who, in response, have volunteered, leaving home, relations, and all, have sacrificed their lives in defence of their Sovereign and His rights. So it seems that at this time—this Christmas—whilst the enemy, increasing on every hand, is making ever fresh and bolder attack on Christ's dominion, that the Government of Heaven issues a proclamation, making yet one more desperate appeal for souls. Shall come forth from the relations and friends of this world sacrifice all, and voluntarily fight for the Kingdom of God?

scarcely count than for one, tempt to en- armed of any him for sum- an one to be said. Yet, in such, the condition said to be enlisted in our Great King? so-called "Soldiers of Jesus Christ," yet altogether destitute of spiritual armour; making bold attempt at "piercing even to the dividing asunder of soul and spirit, and of joints and marrow," and yet without the sword of the Spirit; ever hoping they are able to quench all fiery darts, and yet never feigning to set any army, that they "helmeted with the places," yet not in the preparation of the aspire to make way forward with a kingdom, and yet with the alien they are defeated, and driven back. earnestness on their part of singleness and they not agreed that the throne is the great object it for want of willingness part? Are not any of the counted as fools, to become men that they might wound they not willing to sacrifice stake their very lives upon conquest?

Yes, but though they do all this, and are not spiritually armed, their every effort will be powerless and fruitless. And the noise of their battle "becomes as sounding brass and a tinkling cymbal."

No! it is the spiritually-equipped—the spiritually-fortified—that will, and only can, "fight the good fight of faith," and bring low at their feet the raging foe.

Oh, have we been presuming to wage a successful battle short of a full equipment? Have we made such an effort? If so, do we wonder at our having failed?

Think how monstrous a mockery it would be to any commanding officer or country, for any regiment of soldiers, upon whom depended their safety and peace, to make a mad rush at the enemy with either ammunition or weapons.

One of us done the same thing, and he had to meet the enemy.

Every day we are seeing the same thing.

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how he was told, though often apparently impossible, and God honoured his confidence by giving him every victory and triumph. Oh! hath not God as certainly and emphatically commanded us to go forth to meet the enemy—to attack his citadel and take possession of his throne; and hath He not equally said that if we "be strong and of a good courage He will divide for our inheritance the land even as He swore unto our fathers to give them."

Shall we not have this confidence in Him?

Oh, weak one, you are not your own: you are Christ's, kept by the confidence you have in Him, and lose that dependence upon your God and you lose all; but maintain that reliance in Him, and you will be bold to do His bidding and firm to stand your ground. Oh, have this confidence, and have it now.

A determined spirit is another type of the true soldier. Determination is like the forerunner of success. It paves the way: indeed, what is success but the direct result of a spirit of untiring determination—a spirit of persistent energy, which moves and impels the soul to see and reach the object it has in view.

Why came Napoleon and his armies to make such notable achievements, and to win such victories? Because the same spirit as Napoleon had in each soldier was spurred on, to do his utmost for earthly glory, to do his utmost in all contests. There must be a persistent determination in the soul of a soldier to overcome every obstacle, to conquer every enemy, and to capture every

the spirit which strengthened the new children when, in face of a God-awful attitude, they dared resistance to the enemy's command, and were thrown into the seven times' heated furnace. Flesh may shrink at bidding defiance, and their hearts sink within them, but the determination implanted by God, buoyed them up above the opinion and terror of the day, and made them giants for their God.

It is this spirit we must have in The Salvation Army. If ever we needed men enkindled with this flame it is to-day. Men like you, and in your circumstances, but filled with this holy, living flame.

And the Soldier who is endowed with these characteristics will secure glorious success. We must have success, and here let us remind the reader that it is not sufficient that he desire, or hope, or even intend to succeed, but that he must put into actual practice those desires and aspirations which should ultimately lead to such results.

How many a life is filled up with good hopes and desires and good intentions, and yet, alas! all prove to be nothing in the end—indeed, vanish as a vapour. Why? Because there were no actual steps taken to put them into practice. But he who persistently and undauntedly carries out his convictions and resolutions in every day life, acting up to that light which God has given him, is ever confident of success.

They will have success in their own souls; their labours of love and zeal will bring constant prosperity to themselves. They will continually grow and increase and abound in love towards God and man, and in the end feel successful for ever.

They will also have success in gathering sheaves for the eternal Garner; for, through their instrumentality, souls shall stand round "the throne of God and the Lamb for ever." And still more blessed will be the assurance that they added everlasting glory unto their Saviour, through whose tears and toils and sufferings they have abundant admission "to an inheritance incorruptible, undefiled and that fadeth not away."—(War Cry.)

EXPERIENCE.

"For unto us a child is born, unto us a son is given."

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah IX.

To-day is the twelfth Anniversary of my conversion. To-day at about 3 P. M., eleven years ago, I met the Lord. How indelibly is the whole circumstance impressed upon my mind! It is impossible to forget it. As I was seated in a very small room in a friend's house whose guest I was, with a few books invitingly scattered on a table—the Bible and Reid's "Blood of Jesus" were among the number—the Lord of glory met me. Oh, what condescension! It is a never-to-be-forgotten scene. True, there was nothing grand about the room: a rickety cane-chair and a camp table were all the furniture which it could boast of; and yet this was the scene chosen for the salvation of an immortal soul! Its floor was polluted by the foot-prints of one who is the very chief of sinners, and yet the Saviour accompanied by many a shining one condescended to tread it! The inmate and his surroundings were such as to excite the disgust of many. Every touch of him would perhaps have polluted. Not a few of his friends and associates were yet He that knew no sin. The very heavens are not clean. He touched and healed him. Oh, love eternal! Oh, love eternal!

The first fourteen years of my life were spent as an idolater, and the last nine years as a Hindu. I had heard and read of my ever-adorable Redeemer I had felt his placable hatred. His dear Name was at once ravishing to me, and the very thought of which now excites a train of pious and sentiments in my heart which is impossible for words to paint, I could not at first bear to hear. On one occasion I had bought a copy of the Bengali Pilgrim's Progress, and my hatred of everything Christian was so great that the very smell of it made me sick. One afternoon with Bunyan in hand, I blasphemed, and defied the Almighty Saviour to crush me to atoms on the spot, if He could. At this time I was perhaps thirteen. If He had taken me at my word, and proved His divine power in the way which I blasphemously suggested, long before now I would have received a reward, which, on account of my sin and guilt, I had richly deserved. But my Jesus is long-suffering. Every minute I prove that His Name is love.

Several cases of death occurring at this time among friends and relatives, I became more serious; and my efforts to restrain the breaking out of gross sins became much greater. For one reason or another I thought that if I could but keep the fleeting character of life always before me, it might serve as a check upon my wickedness; so I got a ring made with the words—"Thou shalt surely die!"—engraved upon it; but, alas! it was in vain.

Then followed many months of severe affliction.

I then came in contact with a few devoted servants of Christ. Their testimony and godly lives influenced me to pray to Jesus. "If thou art God," said I, "save me!" Morning, noon, evening, and night I continued repeating this prayer, till at last one afternoon the answer came, and I saw the Lord. I was reading in the little room mentioned before, when suddenly I had such an overpowering sense of my sinfulness, that dropping on my knees, I cried for a few minutes. Then whispered the blessed Spirit—"Has not Jesus saved you? Is He not God?" "Yes! Lord," I said audibly, "He has saved me! since I commenced addressing Him in prayer He has won me victory over my besetting sins—sins with which I had struggled for nine long years." "Do you believe?" said the Spirit. Then addressing the Saviour, I answered "Jesus, save or I perish! I believe that Thou art God and my Saviour! I believe! I believe! I believe!"

English education swept away my faith in

Hinduism, and I, as it were, insensibly glided into the Brahmo Somaj. One evening I attended service in a Somaj; the Secretary talked kindly to me, and I at once consented to be a member. I then signed the covenant. My struggle with sin is to be dated from this time. For years—"Hate evil and try to do good!" was my battle-cry; and Resolution was put upon the Saviour's throne. At last I woke from my dream, failing to quote one solitary instance in which resolution was not brushed away, like cobweb, by temptation.

Immediately I felt that there was something unusual in me; my tempest-tossed soul was calm; it was full of peace and joy. The outside world around me seemed full of God. I saw Christ above, and I saw Him below; I saw Him on my right hand, and I saw Him on my left; I saw Him before me, and I saw Him behind me. And so it was, until I felt that I was no longer a man, but a creature of God.

What a glorious day which seems to be dawning upon the world! The religions of India, China, and all the nations of permanence, and of power to purify mankind. China has been a mass of inertness. Signs of vigor, but it is a mass of inertness, and is due in no sense to any power of life within; and the day which seems to be dawning upon the world is caused by the philanthropy of those outside of Africa and not by any movement originating within herself. Let the Church increase her faith, and thus appropriate to herself larger measures of that divine life, which shall enable her to seize on these crumbling ruins, these disintegrating elements, and build them up into a new temple.

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ening, and an impulse to upright conduct and holy actions. Thus at all points touched and vitalized by a life that is born of God, the faithful soul is enabled to overcome the world, and all the powers of evil which work within it. It is this divine life born in the heart by faith which enables the individual believer to conquer the evil which he himself encounters, or, taking a wider view, enables the Church as a whole to overcome the world. The disintegrating forces in human society are now working with mighty power. The state of the world fitly symbolizes that of the Church. The religions of India, China, and all the nations of permanence, and of power to purify mankind. China has been a mass of inertness. Signs of vigor, but it is a mass of inertness, and is due in no sense to any power of life within; and the day which seems to be dawning upon the world is caused by the philanthropy of those outside of Africa and not by any movement originating within herself. Let the Church increase her faith, and thus appropriate to herself larger measures of that divine life, which shall enable her to seize on these crumbling ruins, these disintegrating elements, and build them up into a new temple.

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From Southampton.—Master F H Hewitt, Major and
W West, Mrs Aston, Miss Cully, Mrs Sprott, infant

and ayah, Miss Little, Miss Milne, Mrs Doveton, Mrs Gordon Cumming, Mr B Leah, Mrs Bailey, Mrs Bengough, Capt W O Thompson, Capt A G S Wade, Mr G F Franklin, Dr G Mc B Davis, Mr W Steid, and Major Roberts.

From Brindisi—Major Gerard, Mr D Woollam, Mr L H Griffin, Mrs Burton, Mrs J H Western, The Hon C J Kemball, Major and Mrs Badcock, Major Wooldridge, Mrs Tweedie, Mrs Clark, Col T Nicoll, Ms Sandiford, Mr Fitzgerald, Mr A Bedford, Mr W H Field, Mr C H Beard, and Capt Young.

From Venice.—Genl and Mrs Macpherson, Mr C B Garratt, Mr C de Khund, Mr and Mrs Whyte, Miss Whyte, and Major F H Gordon Cumming.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th February 1881.

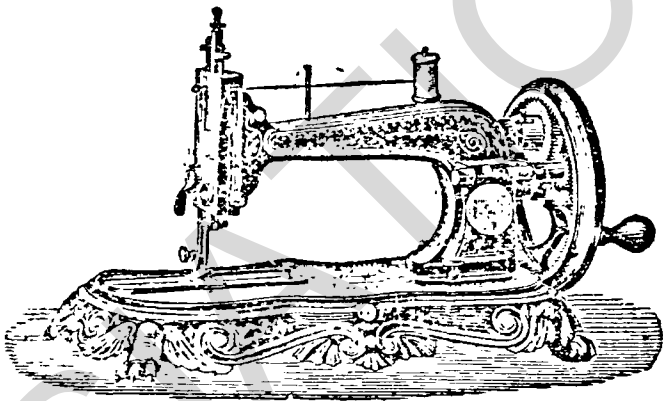
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LIFE to the BLOOD.

An order is made to America for the Galvanic Batteries, named after Sir Ashley Cooper, which are now out of stock. The Advertisement will be again inserted on the arrival of the supply.

Manager Bombay Guardian.

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Numerous Testimonials from various parts.

Price Re. 1 per bottle; Large size, Rs. 2.

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Calcutta, 7th April 1879.

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This institution is under the management of a board of Trustees, constituted by the South India Conference of the Methodist Episcopal Church, and also under Government inspection.

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The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

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LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL
Examination, J.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammar, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are diligent. The School-room and are excellent.

N.C.P.
Examiner.

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Ayers Cherry Pectoral	Price Rs. 20	0	0	per doz. bts.
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A fresh consignment of these celebrated preparations has just arrived, and is now on hand. Afflicted with coughs, colds, scrofulous affections, and other ailments, obtain speedy relief by trying these renowned remedies.

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to encourage the regular and systematic use of God's Word; and to encourage unity and purpose in prayer among believers of all denominations in British India.

A Calendar of the Daily Readings for 1881 (third year of the existence of the Union) will be forwarded, post free, on receipt of full name and address and Two ANNAS, the only charge, by the

Editor of THE MESSENGER,
RANGOON BURMA.

Old members should renew and new members register immediately.

HOME FOR THE POOR.

Mrs. G. takes in as Boarders and any of the Schools for particulars apply to the Manager, 11, Bally Road, Poona.

NOTICE.

Medical advice on con-

Great Indian Peninsula Railway.**NOTICE.****REVISED RATES FOR GRAIN.**

NOTICE is hereby given that the introduction of the revised Rates for Grain carried over this Railway is postponed until the first of May next.

HENRY CONDER,
General Traffic Manager.

Bombay the 29th January 1880.

MUSSOORIE AND LANDOUR SEMINARY.

This Institution reopens at "Winter's Retreat" Rajpore on the 1st of January, and returns to "Midlands" Mussoorie in the early Spring. Every care and attention bestowed on the physical, mental and moral requirements of the Pupils.

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As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

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